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## Brief Communications

### NEW GOD NAMES

OF absolutely certain discoveries in the field of Biblical literature and exegesis there can be but few. But there are many theories which are in such a high degree probable that we may call them practically certain, and such is the text-critical and exegetical theory of Cant. 2 7 3 5 that I shall here put forward. The passages, which are identical, run thus: 'I adjure you, O ye women of Jerusalem, by the roes and by the hinds of the field, that ye stir not up nor awaken love until it pleases.' This is in accordance with the high conception of love in the Song of Songs. Love is too serious a thing to be played with. But what is the meaning of the special form of adjuration? 'By the roes and by the hinds of the field' is surely absurd. The only remedy is to chronicle the corrections which we have had to make elsewhere, suggested partly by the habits of the scribes and partly by the little known and still less considered (as I at least not unnaturally judge) North Arabian theory. צבאות is not 'roes,' but comes from צבעניית, 'Şib'onith,' a title of Ashtart, the goddess of love. אילות is not 'hinds,' but comes from ארלית, 'Aralith,' another title of the same goddess. If the reader will take the trouble to refer to my recent works (the latest is *The Two Religions of Israel*, 1911), he will find the evidence on which I base this view, or rather this conviction. Suffice it to mention the compound divine name יהוה צבאות, which, by the manipulation of religious officials has arisen out of יהוה צבעניית, 'Yahwe-Şib'onith,' i.e. virtually, 'Yahwe-Ashtart.' And in the second place, ערל and ערלים in 1 Sam., which, like אריאל comes from ירחמאל. שר, here as elsewhere, probably comes from שרים, Shurim = Ashurim, 'Asshurites.' That

there was a North Arabian Asshur, Professor Hommel and I have independently shown. The adjuration becomes thus, 'by Šib'onith (*gloss*, Aralith of the Shurites).' That the cult of Ashtart was specially prevalent in North Arabia, I hope that I have shown sufficiently in *The Two Religions of Israel*.

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#### NOTE ON MARK 16 18

In my article *s.v.* "Aristion (Aristo)" in Hastings' *Dictionary of Christ and the Gospels*, 1906, I made the following reference to Conybeare's well-known conjecture based on the gloss *eritsu Ariston* inserted before the Marcan appendix (Mk. 16 9-20) in red ink in small cramped letters by the writer of an Armenian tenth century codex, ascribing the authorship of the appendix to the Aristion of Papias (Euseb. *H.E.* III, xxxix. 4):—

Undeniably the reference in Mk. 16 18 to drinking of poison with impunity must have literary connection with Papias' anecdote regarding Justus Barsabbas (*H.E.*, III. xxxix. 9), whatever the source. Conybeare's citation of a gloss 'against the name Aristion' in a Bodleian 12th cent. codex of Rufinus' translation of this passage, which referred to this story of the poison cup, was even (to the discoverer's eye) a designation by the unknown glossator of Aristion as author of this story. But besides the precariousness of this inference, it would scarcely be possible to write a gloss 'against the name Aristion' which would not be equally 'against the name of Elder John' immediately adjoining; and as mediæval legend reported the story of the poison cup of *John* (*i.e.* the Apostle, identified in the glossator's period with the Elder) this would seem to be the more natural reference and meaning of the gloss.

Prof. J. Vernon Bartlett has recently done me the kindness to transcribe for me this gloss on the Rufinus codex with especial regard for its location on the page. His report is as follows:—

My notes on the Bodleian Ms. of Rufinus which I examined (Mss. 2 and Miscell. 294, once in the Monastery of Eberbach) are to this effect. The scholion is really simply one of a number of